

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 1

לקוטי שיחות · חלק א

Parshas Bo & Yud Shvat

פרשת בא · יו"ד שבט

5 sichas in this booklet

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TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Don't Be Impressed!

ויקחו להם איש שה

Likkutei Sichos vol. 1, Parshas Bo, p. 127ff, sections 1-4. From a sicha of Acharon shel Pesach 5712 (1952).

The point: *The Yidden kept Egypt's god, the lamb, in their houses four days and weren't impressed by the Egyptians; that strength and mesirus nefesh brought the Geulah, and so it will bring the future Geulah. Above all, ahavas Yisroel must be done with strength: if a Yid "kicks", it touches him, so speak again, pleasantly but firmly. If it doesn't work, the fault is in you: say Tehillim so the words come from the heart.*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ Why did Hashem command taking the lamb already on the tenth of Nissan and keeping it in the house four days?

So that when the Egyptians saw the sheep and asked why they were keeping them, the Yidden would not be impressed, and would answer: we are keeping it to slaughter it as a korban. (§1)

- ★★ Why was this a real test? What did Moshe say to Pharaoh that shows it?

The lamb was Egypt's avodah zarah. Moshe had said, "If we slaughter (their god) before their eyes, won't they stone us?" Yet Hashem told them to keep it four days and to tell the Egyptians openly what they planned. (§1)

- ★★ The Yidden were "naked of mitzvos", "these worship idols and those worship idols". So in what merit were they redeemed?

Hashem gave them the mitzvah of the korban Pesach; in the merit of that mitzvah, and the strength and mesirus nefesh they had for it, not being impressed by the Egyptians, they were redeemed. (§1)

- ★★ Why must the future Geulah also come through strength and mesirus nefesh?

"As in the days you left Egypt I will show you wonders": the Egypt Geulah is a mashal for the future one, and in a Torah mashal all the details match. As Yetzias Mitzrayim came through strength and mesirus nefesh, so will the future Geulah. (§2)

- ★ Which mitzvah especially must be kept with strength, not being impressed by anyone? Why?

Ahavas Yisroel, because it is the foundation of the whole Torah. If all mitzvos must be done with strength, certainly this one. (§3)

6. ★★ You spoke to a Yid about Torah and mitzvos and it didn't help; he even "kicks". What should you do, and why is his kicking actually a good sign?

Speak to him again and again until it enters him; don't be impressed. The fact that he kicks

proves that it touches him. (§3)

7. ★★ What did the Frierdiker Rebbe say about how to speak, and what is the right mix?

"You don't need to tear his nose off." Speak pleasantly (b'nachas) so the words are accepted, but

with firmness (b'tokef). With calm, firm words there will be success. (§3)

8. ★★★ If you haven't succeeded yet, whose fault is it, and what is the advice?

Not his, yours. He is good, but your words aren't "coming from the heart", so they don't "enter

the heart". Say a chapter of Tehillim, so the words come from the heart; then they will enter his

heart. (§3)

9. ★★ What happened to the Egyptians and to Pharaoh, through the Yidden's strength? What does that promise for us?

The Yidden left and even took Egypt's silver and gold; the Egyptians drowned, "not one remained",

and the one who did, Pharaoh, later reached Nineveh and suffered there too. So now, if we walk

with strength and mesirus nefesh and aren't impressed by anyone, all opponents will be nullified

and the Geulah will come. (§4)

10. ★★★ How does keeping the lamb in the house four days, in front of the Egyptians, teach how to do ahavas Yisroel today?

Both demand not being impressed: not by the Egyptians, and not by a Yid's refusal or "kicking".

Firm, unashamed commitment, with pleasant words, is what brings the Geulah. (§§1–3)

A CHASSIDISHE STORY

“Do It as a Favor for Me”

A Belzer chassid used to make unkind remarks about the Lubavitcher Rebbe. Then a great pain came into his life: his son stopped keeping mitzvos, and for years nothing the family said helped.

One day the son was passing through a busy bus terminal when a Lubavitcher chassid asked him to put on tefillin. He shrugged: no interest. But the chassid didn't give up. “Maybe you'll reconsider,” he said gently. “If you don't want to do it for yourself, then please do it as a favor for me.”

Something in the chassid's sincerity touched him. “OK, I'll do you a favor.” Before the chassid could help, the young man had wound the tefillin on himself, and was saying the brachos by heart. They talked, and that meeting brought the young man back to Yiddishkeit, stronger than before.

His father came to thank the Rebbe. The Rebbe said: “You have felt the pain of a father whose son went away, and the joy of his return. I feel the same pain for every Jew who is far from Yiddishkeit, and the same joy when he comes back.”

Source: *Eli & Malka Touger, To Know and to Care, vol. 1, “Nerve Center for the World” (Sichos in English)*

Think: Which instructions of §3 did the chassid at the bus terminal keep?

He wasn't impressed by the first “no” and asked again, firmly but gently (“no need to tear his nose”), from the heart, and it entered the heart.

THE LESSON FOR YOU

Do ahavas Yisroel with strength: if someone says no, try again, gently and firmly. And if it doesn't work, look at yourself: say a kapitel Tehillim so your words come from the heart.

For example: You invite a friend to your Shabbos minyan and he laughs it off. Don't give up or get angry. Next week ask again, warmly, and say a kapitel Tehillim for him first.

Open at the Top!

מצה - חמץ

Likkutei Sichos vol. 1, Parshas Bo, p. 129ff, sections 5-11. From a sicha of Shabbos Parshas Vayakhel-Pekudei 5712 (1952).

The point: *Chametz rises (pride); matzah stays flat (bittul). The n is closed on all sides; the ה has an opening at the top for teshuvah. With bittul a person makes an honest reckoning and does teshuvah; with pride he justifies himself, finds excuses not to give tzedakah, blames the yetzer hara or his place, and covers it all with self-love. A broken heart, a "Jewish krechtz", is teshuvah ila'ah. Through avodah the 39 melachos turn from n into ה.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ Of the three mitzvos of Pesach (Pesach, matzah, maror), which is still d'Oraisa today?

Matzah. The korban Pesach today is only "we will pay bulls with our lips", and maror is only

d'Rabbanan. (§5)

2. ★★ What are the two differences between chametz and matzah?

(a) Chametz dough rises; matzah stays as it is. Spiritually, chametz = yeshus and pride, matzah =

bittul. That's why matzah must be lechem oni. (b) The words have the same letters, except matzah

has a ה and chametz a ח (§6).

3. ★★ Explain the difference between the ה and the ח.

Both have three lines and are open at the bottom: "sin crouches at the door." The ח is closed on

every other side, with no way out. The ה has an opening at the top: a way out through teshuvah.

Even a small opening, "like the eye of a needle", and Hashem opens "like the door of a hall"; one

thought of teshuvah turns a total rasha into a total tzaddik. (§6)

4. ★★ How do the two differences depend on each other?

With bittul, even if a person sinned, he thinks of teshuvah: he makes an honest reckoning and

doesn't justify himself. With pride he doesn't think of teshuvah; he finds reasons to justify

everything he does. (§7)

5. ★★ How does pride make a person find excuses even before doing a mitzvah, like tzedakah?

He makes Turnusrufus's argument: "If your G-d loves the poor, why doesn't He feed them?" He thinks everything he has is because he deserves it, the other doesn't deserve, so Hashem wants him poor; why give? (§8)

6. ★★★ What two things does a person with bittul think, which bring him to give tzedakah?

(a) He makes an honest reckoning whether he is really better than the other ("mishpat u'tzedakah": judging himself brings tzedakah). (b) Even if the other is poor as a punishment, the fact that he himself has money despite his own spiritual state shows we are like children to Hashem. When a king punishes his son and the king's friend helps the son, the king himself is happy. That is Rabbi Akiva's answer. (§8)

7. ★★ When a proud person can't justify what he did, what three things does he still do?

(1) He justifies his conduct as good. (2) He finds reasons for it: the yetzer hara "burns like fire" (Hashem regrets creating it), or "my place made me sin", judging himself favorably with all of Tanya ch. 30's reasons meant for others. (3) Even when he knows he's a rebel, "love covers all sins": he covers it with self-love. (§§9–10)

8. ★★ What do a person with bittul do in those three cases?

He doesn't justify himself, doesn't look for reasons, and when he sees his bad spiritual state, his heart is broken, which opens the פת at the top. (§10)

9. ★★ What did the Rebbe Maharash say about a Jewish sigh? What does "sha'ah achas" hint at?

"A Jewish krechitz is teshuvah ila'ah." So in "one hour", one turning (sha'ah = turning), he becomes a complete tzaddik. (§10)

10. ★★★ How can the Yerushalmi read the ה of “Eileh hadevarim” as a ה, to count 39 melachos?

By nature the 39 melachos of the world are a “ה”. Only through the avodah of “eileh hadevarim”, the work of the Mishkan, do they become a “ה”. So in the posuk about the melachos of the Mishkan it says “eileh” with a ה, because avodah turns them into a (11 §) .ה

A CHASSIDISHE STORY

“Don’t Run Away, Shuki!”

Purim 5755 (1995) in the Antwerp Chabad House. The shliach, Rabbi Shabsie Slavatzki, told how people write to the Rebbe by placing a letter in a volume of Igros Kodesh.

A non-religious Israeli challenged him: “Can we test that right now?” Rabbi Slavatzki sent for a volume. The man wrote, “When will we return to Eretz Yisroel?” and signed, Shuki ben Yehoshua. The letter on those pages was dated Purim 5704 and opened with “A freilichen Purim!”; it ended with a brachah for “teshuvah right away and Geulah right away.”

“Do you mind if I read the whole letter, even if it touches your personal life?” “Go ahead!” The letter was about an Israeli boy who had learned in yeshivah and left it, and asked that someone reach out to him. Shuki turned red; it was his own story. His parents had begged him for years. He asked to leave.

“Don’t run away, Shuki!” Rabbi Slavatzki said. “Look in the mirror. Face who you are!” The farbrengen went on until morning, and it changed Shuki’s life; he began to come back.

Source: *Eli & Malka Touger, To Know and to Care, vol. 2 (Sichos in English)*

Think: How is “running away” like the ה of chametz, and “looking in the mirror” like the ה of matzah (§§7–10)?

Running away covers it up (“love covers all sins”), closed on all sides. Facing yourself honestly, with bittul, opens the door of teshuvah at the top.

THE LESSON FOR YOU

Be a “ה”, not a “ח”: don’t make excuses for yourself. Make an honest reckoning, and a real Jewish krechtz opens the door of teshuvah. And don’t make excuses not to give.

For example: You snapped at your little brother. Instead of “He started it!” or “I was tired,” say, “I was wrong, sorry.” That’s matzah.

First a Favor, Then a Word!

אחרי הכותו את סיחון

Likkutei Sichos vol. 1, Yud Shvat, p. 132ff, sections 12–17. From a sicha of Yud Shvat 5714 (1954).

The point: *Each Rebbe had a special matter; the Frierdiker Rebbe's was doing everything in practice and spreading it ever wider. Whatever a Yid's state, he gave himself to him, often first with physical kindness, which brought spiritual good, like Moshe, who rebuked only after defeating Sichon. "Moridin" is at the very end of the Shulchan Aruch: first learn everything else. Chassidim should raise others, not push them away, and Hashem will give them plenty.*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ All the Rebbeim were “one thing”, so what does each Rebbe have that is special?

Each did everything completely (“memalei mekom avosav”), but each had his own special matter he was especially fired up about, through which he did the rest. Like “in what was your father most careful?” (Iggeres HaKodesh 7): a special mitzvah that is the “gate” for his soul. (§12)

2. ★★ How did the Frierdiker Rebbe compare the Rebbeim to the sefiros?

The Baal Shem Tov and the Maggid = keser, the Alter Rebbe = chochmah, the Mittlerer Rebbe = binah, and so on. Each sefirah includes all the others, but they come out through that one; so each Rebbe's special matter includes everything else. (§12)

3. ★ What was the special matter of the Frierdiker Rebbe, the baal hahilula?

Doing everything in actual practice and spreading it ever wider (b'poel mamash uv'hispashtus yeser). (§13)

4. ★★ How did the Frierdiker Rebbe relate to someone whose animal soul's foolishness hid the truth so much that he didn't even know he had to do teshuvah?

He gave himself over to him, whatever his state, and often did him a physical kindness, which brought his spiritual good by itself. (§13)

5. ★★ Why does a physical kindness bring spiritual good? What does Tanya add?

“A person doesn't act brazenly before his creditor”: when someone knows you did him a kindness, his spiritual state improves. And even if not, as Tanya says, you haven't lost the reward of ahavas rei'im; but it also brings the other to teshuvah. (§13)

6. ★★ Where do we learn this way from Moshe Rabbeinu?

“These are the words (of rebuke) Moshe spoke... after he struck Sichon.” Only after doing physical chesed for someone can you rebuke him, and the rebuke is accepted. So Moshe in every generation: first chesed, brachah and success, then rebuke, even about something like the Golden Calf. (§14)

7. ★★★ The Frierdiker Rebbe was asked why he brought close even those about whom the halachah is “moridin”. What did he answer?

The Shulchan Aruch has four parts, and the laws of “moridin” are in the last simanim of the last part, Choshen Mishpat. So first learn all of Orach Chaim, Yoreh De’ah, Even HaEzer and almost all of Choshen Mishpat; only then may you learn whether to push away. (§15)

8. ★★★ What is the inner point of that answer?

Doing a Yid a kindness is surely a mitzvah. When you do the opposite, “according to the Torah”, maybe you made a mistake in halachah, maybe it’s for yourself, and maybe the “whipping” comes from enjoying whipping, not from the Shulchan Aruch. (§16)

9. ★★ What does halachah say about a judge, and who was the exception?

A judge must be a man of chesed and find merit for the accused. Even when he rules lashes or worse, he can’t carry it out himself, because he can’t bear another’s pain; a messenger of the beis din does it. Except a complete tzaddik like Shmuel HaNavi, with no self at all, who killed Agag himself. (§16)

10. ★★ What must chassidim, who want to follow the Rebbe’s ways, do, and what will they receive?

Be careful not to be pulled down by someone on a lower level, but not push him away: raise him, help him even physically, and through that spiritually. Then “Hashem lights up the eyes of both”: they are helped from Above, with plenty for them and their families, and a “vessel” to receive it (“v’hu yechalkelcha”). (§17)

A CHASSIDISHE STORY

A Loan with One Condition

Yaakov, a taxi owner in Tel Aviv, had bought his own cab hoping to earn more, but sank deeper and deeper into debt. Desperate, he decided to ask the other drivers for a thousand dollars.

He thought of Amnon, a quiet shomer-Shabbos driver whom the others mocked: "Most of the money is on Shabbos! At least rent out your taxi!" Amnon always answered: "Nobody is going to break Shabbos with my taxi."

To Yaakov's surprise, Amnon offered the whole amount. "But first, hear me out. I had the same troubles when I started. Then my son became critically ill. A neighbor told me to write to the Rebbe. The Rebbe gave a brachah, and told me to take on Shabbos, kashrus and tefillin. It wasn't easy, but my son recovered, and since we started keeping Shabbos, my parnassah has been steady. The money I'm lending you comes from keeping Shabbos. I'd like you to try keeping Shabbos for a while, as part of our deal."

Yaakov needed the money and agreed. His life changed for the better, and within months he paid back the loan.

Source: *Eli & Malka Touger, To Know and to Care, vol. 1, "Borrowed Resources" (Sichos in English)*

Think: Which way of the Frierdiker Rebbe (§§13–14) did Amnon follow?

First a physical kindness, the loan, and then the spiritual request. Someone you helped listens

("a person isn't brazen before his creditor").

THE LESSON FOR YOU

Never push away a Yid who is "lower"; lift him up. Start with real help, a favor, a kindness, and the spiritual good will follow. Learn the whole Shulchan Aruch before you learn "moridin".

For example: There's a boy in your class nobody likes, who doesn't care much about learning. Before you tell him to take davening seriously, help him with his homework or share your snack. Then invite him to learn with you.

Be a Nachshon!

ויבואו בני ישראל בתוך הים

Likkutei Sichos vol. 1, Yud Shvat, p. 134ff, sections 18–25. From a sicha of Yud Shvat 5716 (1956).

The point: *That year's Yud Shvat Chumash tells of Nachshon, who jumped into the sea when there were four groups and halachic doubts, because Hashem said: go to Har Sinai. The Frierdiker Rebbe lived like that in Soviet Russia: like Avraham, not seeking mesirus nefesh, but spreading Yiddishkeit and stopping for nothing. Our job: love the creatures and bring them close to Torah, with no calculations. Every Yid should see himself as Nachshon, and bring Moshiach.*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ Which takanah did the Frierdiker Rebbe make about Chumash, and what saying of the Alter Rebbe goes with it?

To learn each day the part of the week's parshah with Rashi for that day. The Alter Rebbe said,

"We must live with the times": take a lesson for each day from that day's Chumash. (§18)

- ★★ What does the Chumash of Yud Shvat that year (Beshalach, sheini–shlishi) speak about, and how did the miracle of Krias Yam Suf come down?

The Yidden just before Krias Yam Suf, one of the greatest miracles ("hard like splitting the

sea"), a preparation for Matan Torah and the Geulah. It came through Nachshon ben Aminadav, who

jumped into the sea with mesirus nefesh and brought the miracle down for all of Yisroel. (§19)

- ★★★ Why, by the halachah of that time, could Nachshon's jump seem wrong?

Some hold that before Matan Torah the Yidden had the status of bnei Noach, and some hold bnei

Noach aren't commanded mesirus nefesh, so they may not give their lives ("your blood I will

demand"). Even according to the view that they weren't like bnei Noach, that is only to be

stricter, not more lenient. (§20)

- ★★ Why did Nachshon jump anyway?

He knew Hashem said, "When you take the people out of Egypt, you will serve Hashem on this

mountain." From Egypt you go to Har Sinai; ignore whatever is in the way. If the sea is in the

way, jump in and keep going to Sinai. (§20)

5. ★★ What were the four groups at the sea? Why didn't Nachshon go by "acharei rabim lehatos"?

(1) Let's go back to Egypt; (2) fight the Egyptians; (3) flee to the desert; (4) only one: go into the sea. By "follow the majority" he might hesitate, but he didn't enter into debate: only one way leads to Sinai, forward into the sea, bringing the people at least one step closer. (§21)

6. ★★ How did the Friediker Rebbe live like Nachshon?

From the start of his nesius in Russia, under the Yevseksia, spreading Torah, mitzvos and P'nimiyus HaTorah was against the state, against nature, and needed real mesirus nefesh of body and soul. He demanded it of his followers too, because he was like "the Shechinah speaking from his throat", a special mission from Above. (§22)

7. ★★★ What is the difference between Rabbi Akiva's mesirus nefesh and Avraham Avinu's? Which was the Friediker Rebbe's?

Rabbi Akiva longed for mesirus nefesh itself ("when will it come to my hand?"). For Avraham it wasn't a goal; his work was "vayikra" (make others call out) "Hashem, Keil olam": Hashem and the world as one. When mesirus nefesh was needed for that, like the furnace, he was ready. The Friediker Rebbe was like Avraham: spreading Yiddishkeit was his work, and nothing stopped him, up to mesirus nefesh. (§23)

8. ★★ Why didn't the Friediker Rebbe get into debates about whether halachah required mesirus nefesh, or get impressed by the groups?

Because he wasn't dealing with mesirus nefesh; he was dealing with spreading Yiddishkeit. He knew one thing: get closer to Har Sinai. If there's a sea, jump; what comes after is Hashem's business. (§23)

9. ★ What is the lesson the baal hahilula gave us to prepare for the Geulah?

"I was created to serve my Maker"; our work is "love the creatures and bring them close to Torah". Only that is our business; the rest doesn't concern us. (§24)

10. ★★ What about the “groups” today, and what do we gain by going forward without calculations?

Going back to Egypt, fighting or fleeing don't bring us to Matan Torah, so they aren't our ways.

We march toward Torah (“Nosein haTorah” in present tense) with no calculations, through the sea and over the mountain. Then: “Hashem will fight for you, and you will be silent.” (§24)

11. ★★ What should every Yid see himself as, and what can it bring?

As Nachshon, who merited to be the first nasi to bring a korban in the Mishkan. Then, as the

Tikkunei Zohar says, one Yid who acts as he should can bring Moshiach, and with it “Az yashir”,

techiyas hameisim, with the Rebbe among those who rise. (§25)

A CHASSIDISHE STORY

“I Want to Build a Shul Here”

Mordechai Baron of Kfar Chabad always carried an extra pair of tefillin. Driving every day past a new housing project in Ramat Gan, with apartments and a shopping center but no shul, he finally pulled over, put his tefillin in his briefcase, and walked in. “I’d like to speak to the owner. I have an important offer about this property.”

From secretary to secretary, he reached the project manager. “The owner’s overseas. What’s your offer?” “I want to build a shul here.” The manager smiled: “You must be a Lubavitcher. Come into my office. I need to ask you about writing to the Rebbe.”

Inside, Mordechai took out his tefillin, and the manager put them on. Then he poured out his heart: married twelve years, no children. Mordechai helped him write to the Rebbe, with a commitment: one full Shabbos, the way it should be kept.

Within two months his wife was expecting. At the bris, in front of Tel Aviv’s top real estate people, the manager told the whole story. Mordechai and his tefillin were very busy that afternoon.

Source: *Eli & Malka Touger, To Know and to Care, vol. 2, “Rejoice O Barren One” (Sichos in English)*

Think: How did Mordechai act like Nachshon (§§20–24)?

He didn't make calculations (“the owner is overseas”, “they’ll laugh”); he just walked in. Doing his part, Hashem did the rest.

THE LESSON FOR YOU

See yourself as Nachshon: know where you're going, toward Torah and bringing Yidden close, and don't get stuck in calculations or debates. If there's a sea in the way, jump; the rest is Hashem's business.

For example: You want to start a Mishnayos group in your class, but you think, "Who will come? The menahel won't let us." Stop calculating: ask the menahel tomorrow and put up a sign.

"I Leave Him!"

הרי משאיר אני אותו

Likkutei Sichos vol. 1, Yud Shvat, p. 138f, sections 26–28. From a sicha of 14 Shvat 5710 (1950), four days after the Frierdiker Rebbe's passing.

The point: *Three stories of the Frierdiker Rebbe: at his bris the Rebbe Maharash told him, "You will be a Rebbe"; as a baby his father exchanged a kiss for the maamar "Mah rabu", a "chassidishe kiss"; and at seventeen, when doctors gave the Rebbe Rashab months to live, he told the Rebbetzin, "I leave him."*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ What happened at the bris of the Frierdiker Rebbe, and how is it written in his prison notes?

He cried, as babies do. His grandfather the Rebbe Maharash said, "Why are you crying? When you grow up you'll be... and you'll say Chassidus in clear language." In his prison notes there is a blank space after the word "be". (§26)

- ★★ What did the Rebbe hear from chassidim about that blank space?

That the Rebbe Maharash said "You'll be a Rebbe"; that explains why the Frierdiker Rebbe left a blank space in his notes. (§26)

- ★★ Describe the Rebbe Rashab's home in 5644 when the Frierdiker Rebbe was a small child.

Two rooms: a bedroom, and a room where the Rebbe Rashab learned with Reb Yaakov Mordechai Bezpalov. There stood the cradle of the Frierdiker Rebbe, a beautiful child whose face shone. (§27)

- ★★ What did Reb Yaakov Mordechai say as he saw the child sleeping, and what did the Rebbe Rashab want to do?

He spoke about how a face's appearance and light show purity of thought. The Rebbe Rashab felt a strong wish to kiss the child. (§27)

5. ★★★ What did the Rebbe Rashab do instead of the kiss, and why?

He thought: in the Beis HaMikdash, besides korbanos, people brought silver and gold for upkeep of the House. So he “exchanged” the kiss for a maamar Chassidus and wrote the maamar “Mah rabu ma’asecha”. (§27)

6. ★★ When did the Frierdiker Rebbe get the maamar, and when did he hear the story?

In 5652 his father gave it to him as a gift, saying, “This is a chassidishe kiss; in time I will tell you.” In 5656 he told him the whole story. (§27)

7. ★★ What happened in 5657 in Moscow?

The Rebbe Rashab was very sick and went to Moscow for treatment. The professors said he had only a few months to live. He decided to travel to Eretz Yisroel and told Rebbetzin Shterna Sarah. (§28)

8. ★★★ What did the Rebbetzin ask, what did the Rebbe Rashab answer, and why is it amazing?

“What will you do with your chassidim and with Chassidus?” He answered, “I leave him”, meaning his son. The Frierdiker Rebbe was then only seventeen! (§28)

9. ★★★ This sicha was said on 14 Shvat 5710, four days after the Frierdiker Rebbe’s passing. What do the three stories show together?

From his bris (“you will be a Rebbe”), through his childhood (a “chassidishe kiss”, a maamar), to seventeen (“I leave him”), the Frierdiker Rebbe was prepared to be the Rebbe and to carry the chassidim and Chassidus. (§§26–28)

10. ★★ What is a “chassidishe kiss”, and how can you give one?

Instead of only a physical sign of love, the Rebbe Rashab gave a maamar Chassidus, a spiritual gift. You too can express love with something spiritual: learning, a mitzvah, a vort. (§27)

A CHASSIDISHE STORY

A Telegram That Never Arrived

At the start of World War II, before the Nazis invaded France, Rabbi Yehudah Leib Heber, who was close to the Rebbe and the Rebbetzin in Paris, couldn't decide: stay in Paris, where he was comfortable, or try to immigrate to America?

The Rebbe told him to ask his father-in-law, the Frierdiker Rebbe, in Warsaw. Rabbi Heber was surprised; there was almost no way to reach Poland by phone or mail. "Send a telegram," the Rebbe said. But telegrams weren't getting through either.

"You have no idea," the Rebbe said, "what a Rebbe is. The letter or telegram doesn't have to be delivered for the Rebbe to know the question. And the answer doesn't have to arrive for you to receive it."

Rabbi Heber wrote his question and went to the telegraph office. "Sorry," said the clerk, "all the lines to Poland are down." He had done what he could. The next morning he woke up with complete clarity: he must leave Paris. He reached America in 1940, a few months before the Rebbe.

Source: *Eli & Malka Touger, To Know and to Care, vol. 1, "To Be a Rebbe" (Sichos in English)*

Think: How does this story connect to "I leave him" (§28)?

The Rebbe Rashab left the chassidim with his son, and the Frierdiker Rebbe truly carried them:

even when no letter could reach him, he answered.

THE LESSON FOR YOU

A Rebbe is connected to his chassidim beyond letters and distance. Strengthen your *hiskashrus*: learn his *maamarim* and *sichos*, and give "chassidishe kisses": show love with something spiritual.

For example: For Yud Shvat, instead of just buying your father a present, learn a *maamar* of the Frierdiker Rebbe (like *Basi L'Gani*) and tell it over at the Shabbos table as your gift.